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THE JEWISH QUARTERLY REVIEW

JANUARY, 1899

THE WRITINGS OF ABU'L-FARAJ FURKAN IBN ASAD.

I. *Prefatory Remarks.*

THE name of Abu'l-Faraj Furkan ibn Asad at once suggests to students of Karaite literature a problem which it has hitherto been found very difficult to solve. Pinsker has indeed attempted to give a complete sketch¹ of this author's literary activity; but his were the zealous labours of a pioneer, and it is well known that the materials collected in the early stages of a science require thorough critical sifting before they can be fully relied upon. If Dr. Julius Fürst had kept this principle in view he would no doubt have hesitated to construct the elaborate account of Abu'l-Faraj Furkan's life and activity which occupies no less than twenty-eight pages in his *Geschichte des Karäerthums*. Keener and more sceptical critics soon followed on the same line of investigation, and the result was utter havoc of nearly all that had been said on the subject. Close upon Dr. Fürst's work on the Karaites, came Dr. Neubauer's *Aus der Petersburger Bibliothek*, and all that this scholar could ascertain concerning our Abu'l-Faraj is there contained in less than two pages. The latest

¹ See *Likṭuṭē Qadmōniyyōth*, pp. 17, 71 sqq., and various other places in the same work.

account of our author is found in Professor Steinschneider's *Die Hebräischen Übersetzungen des Mittelalters*¹, and we are there confronted with a scepticism that is even greater than that of Dr. Neubauer. Not that either of the last-named scholars is in the least anxious to under-estimate the influence and activity of Abu'l-Faraj. They, on the contrary, fully admit both his importance and his fame. Only they say—and rightly so—that the details supplied by Pinsker, and elaborated by Fürst, rested on no critical foundation, and that the works cited as our author's were either composed by his pupils, or have been so largely interpolated that no safe use can be made of them for purposes of historical and literary investigation.

The investigations of the present writer, so far as they go, whilst tending to confirm many of the negative criticisms that have been passed on Dr. Fürst's work, have convinced him that on a large number of points the *Geschichte des Karäerthums* will in the course of time find its justification (see e.g. Ibn al-Hītī, *J. Q. R.*, IX, p. 441, note 2, and pp. 210, 213 of the present paper).

The object of the present paper is not, however, to attempt a full inquiry into the literary labours of Abu'l-Faraj, and much less to discuss the incidents of his life; but merely to supply to the world of students the evidence afforded by the British Museum MSS. One of the weak points in Pinsker and Fürst has been the entire absence of any portion of our author's works in the original Arabic. All the citations and all the references on which they relied were taken from what they supposed to be Hebrew translations of the master's works by one or other of his pupils. The Museum collection, on the other hand, contains several volumes in the original Arabic, which are undoubtedly by Abu'l-Faraj, and several others which are very probably his. I shall, in the following pages, endeavour to indicate as clearly as possible the grounds on which my results are

¹ Pages 459, 460 : where also see further references to the literature on this subject.

based, and I shall also do my best to differentiate between certainty and probability; but I must first of all give a brief sketch of what is so far actually known and agreed upon concerning our author's life and literary activity.

Abu'l-Faraj Furkan ibn Asad flourished in Jerusalem about the middle of the eleventh century. His Hebrew name was ישועה בן יהודה. Furkan is the simple Arabic equivalent of ישועה¹ (help), and Asad (lion) as an alternative of Judah, is too common to need any further explanation. Yeshu'ah b. Yehudah is, therefore, the same as Furkan ibn Asad, and the Kunyah (or cognomen) Abu'l-Faraj should, perhaps, be taken to show that ישועה, or Furkan, had a son of the name of שמחה, Arabic *Faraj*². It is quite certain that Abu'l-Faraj was a great power in his day. He was not only the great exponent of Karaite doctrine to his fellow sectarians, but he even succeeded in carrying the war into the camp of the Rabbanites. In the *Book of Tradition*³, composed in the year 1161, by Abraham ben David hal-Levi of Toledo, we find a pretty full account of a Karaite movement in Spain which originated in the school of our Abu'l-Faraj in Jerusalem. The master himself remained at home, no doubt continuing his studies, and attending to the religious instruction of his fellow Karaites. But it so happened that a Castilian Rabbanite bearing the name of Ibn al-Taras came to attend the lectures of Abu'l-Faraj at Jerusalem. The result was his acceptance of the Karaite position, and when he returned to his native land he organized a rather powerful Karaite propaganda, which was not crushed until some years after the death of Ibn al-Taras. The principal weapon employed by the latter in his fight against the Rabbanites consisted in a work, or

¹ A list of such translations of Hebrew names into Arabic is given by Steinschneider in *J. Q. R.*, IX, p. 608 ("An Introduction to the Arabic Literature of the Jews").

² The Kunyah Abu'l Faraj is, however, very common.

³ The latest edition of the ספר הקבלה of ראובן is contained in Dr. Neubauer's *Mediaeval Jewish Chronicles*, I. The passages referred to here are there found on pp. 78-81.

works, of his Jerusalem teacher, and Abraham b. David informs us that he had himself written a refutation of a work by Abu'l-Faraj on the book of Genesis. It has also been accepted as certain, that Abu'l-Faraj composed a Commentary on the whole Pentateuch, in two recensions: a longer and a shorter one. Ibn al-Hitī¹ supplies us with the further information that our author "began his shorter Commentary on the Torah... in the month Rabī' I, A.H. 446" (A.D. 1054). We shall see, later on, how well this statement tallies with the date of what is probably the longer recension, in a MS. before us. Less certain may be the report of Ibn al-Hitī that Abu Sa'id b. Abu 'Ali (that is, the best known son of the great Karaite writer Yefeth) was the teacher of our author, and that the latter also attended the lectures of Abu'l-Faraj Hārūn; but as no chronological difficulty is connected with the acceptance of these statements, there seems to be no reason for rejecting them.

Having thus said all that scholars are so far agreed on with regard to the interesting subject of the present investigation, I will proceed to give an account of the British Museum MSS., which, for the first time, supply us with authentic information on the original Arabic compositions of Abu'l-Faraj Furkan ibn Asad.

II. *The Arabic translation of the Pentateuch.*

First in order comes our author's Arabic translation of the Pentateuch. The evidence of authorship is found in the MS. itself, the scribe having copied it as the work of Abu'l-Faraj (see the colophon), and this evidence is confirmed (as will be seen later on) by the identity of the translation with that contained in undoubted volumes of Abu'l-Faraj Furkan's Commentary.

The MS. containing this translation is very fragmentary, and only consists of the first forty-one leaves in MS. Or.

¹ See *J. Q. R.*, IX, pp. 434, 440.

2491. The material used is paper, and the dimensions of the leaves are about $7\frac{1}{4}$ by $5\frac{1}{4}$ in. Leaves are missing at the beginning and the end, and also after foll. 7, 9, 10, 11, 12, 13, 15, 17, 23, 24, 26, 27, 29, 30, 31, 32, 33, 34, 35, 36, 39, 40. The Hebrew text is written in square, and the Arabic translation in Rabbinic character. It bears the date of Monday, the 7th of Shebat, A. Contr. 1714 (A.D. 1403).

There are many interesting Masoretic notes on the extant portions of the Hebrew text; but as we are at present only concerned with the writings of Abu'l-Faraj, I will not dwell on these, but proceed to note down the colophon, and then give a specimen of the Arabic translation.

On fol. 35 b (end of the translation of the book of Numbers) the scribe wrote:—

כתבתי אני העבד הצעיר המקוה רחמי צורו יצחק בן שמואל בן יוסף בן
שמואל הנטמן בירוש' בכבוד תחת כסא הכבוד מנ' כ' בן כונן

Then mainly in Arabic:—

וכאן אלפראג מן אלגוזין והמא ספר במדבר פסוק נץ ופשאטה תחתה
תרנמה מר' ור' הח' המש' (המשכיל i.e.) ישועה בן ארי ידיע אלש'
(אלשיך i.e.) אבו אלפראג פרקאן מנ' כ' פי יום אלאתנן סאבע שבט סנה
אלף וסבעמאיה וארבעה עשר

I have written it, even I, the insignificant servant, who waiteth for the mercies of his Rock, Isaac, the son of Samuel, the son of Joseph, the son of Samuel, who is hidden (i. e. buried) in Jerusalem, in glory, under the throne of glory, may his rest be in peace: Ben כונן¹.

And thus are finished the two parts, namely the book of Numbers, a verse of text and the translation below it: the version of our teacher and our master, the learned and wise Yeshu'ah b. 'Arī, known by the name of the Sheikh Abu'l-Faraj Furkan, may his rest be in glory:— on the second day of the week, the seventh of Shebat, in the year [of the Contr.] one thousand and seven hundred and fourteen.

As a specimen of translation, I select the contents of the first few extant pages, beginning with Gen. iii. 22, and ending with Gen. iv. 16 (end of the history of Cain):—

אלאן אנ נמרדה מן אלגנאן לילא ימד ידה פיאכד איצא מן שגר אלחיאה

¹ A Turkish word (کوچك) meaning "small, less, junior."

פיאכל פיבקא חיא ללאבד: פבעתה אללה אלאלאה מן גנה עדן לפלאחה אלאדמה אלתי אכד מן תם: ולמא טרד אלאדמי אסכנ מן שרקי גנאן עדן אלכרובים ויקאל אלצור אלתי תחמל כרסי אלוקאר וכאן באידיה סיוף תלמע ענד מא תתקלב ליחצל בדלך חפט טריק שגר אלחיאה: תם אן אדם ערף חוה אמראתה פחבלת וולדת ולד אסמתה קין וקאלת אנני אקתנית רגלא מן ענד אללה: תם עאדת ולאד אכיה הבל פכאן הבל ראעי גנם וקין כאן פאלח אדמה: פלמא כאן בעד תקצי איאם או זמאן גא קין מן תמר אלאדמה בהדיה ללה: והבל אחצר איצא הו מן בכורה גנמה ומן כיארהא פאלתפת אמאם אללה אלי הבל ואלי הדיתה: ולם ילתפת אלי קין ואלי הדיתה פאשתד דלך עלי קין גרא וסקט קדרה ענד נפסה וענד גירה או וסקט וגהה כאלא": פקאל אללה לקין לם אשתד עליך ולם סקט וגהה: אלסת תעלם אנך אן תחסן אעמאלך תחצל לך רפעה או אן תגרד...¹ לנפסך באלתובה יחצל לך צפח וגפראן ואן כנת לא תגרד אלתאמל פאנך תגרד כטאך מלאזמה לכאב קברך ענד קיאמך מנה ואנקיאד אלאמר אליך ואנת תתסלט עליה: תם אן קין קאל להבל אכיה קולא כדעה בה חתי חצלא פי אלצחרא וקאם חנינד קין עלי הבל אכיה פקתלה: פקאל אללה לקין אין הבל אכך פקאל מא עלמת הל אנא חאפט אכך: פקאל לה אללה מא אעטם מא צנעת ואעלם אן צות דמא אכך צארכא² אלי מן אלאדמה: וגואיך עאנלא אן תכון מתנורא מן אלאדמה אלתי פתחת פאהא...¹ דמא אכך מן ידיך או יכון בדלך אכד חק דמא אכך³ מן ידיך: פאד תפלח אלאדמה לא תעורד אלי אעטאיך קותהא תם תכון מצטרבה ושארדא פי אלארץ: פקאל קין ללה אן דנבי עטים ען אן אחמלה: והא קד טרדתני אליום מן עלי וגה אלאדמה במא געלתהא ממחוקא אלגלה וקר צרת אנסתר מן חצרתך ואבעד במא געלתני מצטרבא מתנורא או מתנקלא פי אלארץ וצאר כל ואגר לי ירום קתלי: פקאל אללה חנינד בסבבה לאגל אעתראף קין בדנבה כל קאתל לה ינתקם...¹ באלכמאל ואלתמאם תם נצב אללה לקין איה...¹ כל מן יצאדפה מן אן יקתלה: תם כרג קין מן חצרה אללה ואקאם בארץ נור שרקי עדן:

Literal translation of the Arabic (beginning in the middle of Gen. iii. 22):—

... now, that we may drive him out of the garden, lest he should stretch out his hand, and also take of the tree of life, so as to remain

¹ A word is here illegible.

² צארכא is ungrammatical in this place.

³ MS. אכך.

alive for ever. And God, the God¹, sent him forth from the garden of Eden to till the land whence he was taken. And when he had driven out the man, he placed at the east of the garden of Eden the Cherubim (and it is said that they are the figures which carry the throne of glory, and they held in their hands)² swords which shone out when they turned, so as to provide thereby a guard for the way to the tree of life. It then happened that Adam knew his wife Eve, and she conceived, and brought forth a son whom she named Cain, and she said, Behold, I have acquired a man from God. She then brought forth his brother Abel; and Abel was a shepherd, and Cain was a tiller of the ground. And after the end of certain days (or of a time), did Cain make an offering to God of the fruit of the land. And Abel also presented of the first-born of his sheep and of their best parts, and the priest³ of God turned towards Abel and his offering. But he did not turn towards Cain and his offering, and Cain was much grieved concerning it, (and his strength drooped in himself, and before others, or) and his face fell for weakness⁴. And God said to Cain, Why art thou grieved, and why is thy face fallen? Dost thou not know that if thou wilt improve thy deeds, there will be exaltation for thee? (or, if thou shalt find . . .⁵ for thyself in repentance, there shall be for thee pardon and forgiveness?); but if thou wilt not find contemplation⁶, behold, thou wilt find thy sin clinging at the door (of thy grave, when thou risest from it), and the thing⁷ will be subject to thee, and thou shalt rule over it. Then it happened that Cain spake to his brother Abel (with guile in his speech), so that they found themselves in the field, and Cain rose then up against Abel his brother, and killed him. And God said to Cain, Where is thy brother Abel? And he said, I do not know; am I the guardian of my brother? And God said to him, how serious a thing thou hast done! and know that the voice of thy brother's blood is crying to me from the earth. (And thy punishment is prompt, that) thou shalt be driven from the earth which has opened its mouth

¹ Our author translates here יהוה by אלה, and אלהים by אלהא; but both Arabic words are the same, the first being a contraction of the second.

² I place in parentheses those parts of the rendering which are decidedly of the nature of a gloss, or contain alternative translations.

³ Thus showing a strong rationalistic tendency. The two brothers would bring their offerings to a temple, and the acceptance or refusal would rest with the 'Imām, or minister of the Temple.

⁴ כאל = כאלה.

⁵ A word is here illegible.

⁶ (תأمل) חמל can only mean "contemplation," but it is difficult to see the force of the word in this place.

⁷ כשך (the thing) apparently refers back כשך (thy sin).

and . . . thy brother's blood from thy hand (or, that there should be thereby a taking of judgment for thy brother's blood at thy hands). And when thou shalt till the ground, it shall no more give its strength to thee; then shalt thou be driven about and be unsettled on the earth. And Cain said to God, Behold, my sin is greater than I can bear. And behold, thou hast driven me to-day from the face of the earth (in that thou hast made it bare of crops), and I have to hide myself from thy presence (and go at a distance), in that thou hast made me to be driven about and unsettled (or moving to and fro in the earth), and it will come to pass that every one who finds me will desire to kill me. And God then said with regard to him, (Because Cain has confessed his sin) any one who kills Cain shall have perfect ¹ vengeance taken on him; then did God appoint a sign for Cain [to prevent ²] every one who may meet him from killing him. Then did Cain go forth from the presence of God, and dwelt in the land of Nod, to the east of Eden.

III. *The shorter Commentary on the Pentateuch.*

A. Or. 2544–2546. Three uniform volumes, the material being paper, and the measurements about 8 in. by $5\frac{5}{8}$ in. The number of leaves is 210 in Vol. I, 208 in Vol. II, and 145 in Vol. III. There are 15 to 18 lines to a page. Many leaves are worm-eaten and otherwise damaged, and numbers of leaves are missing in different parts. Written in different Naskhi hands of apparently the twelfth century.

An Arabic work on the Pentateuch, arranged according to the weekly pericopes. Sections of the Hebrew text in the Arabic character precede each portion of the Commentary, the Hebrew vowel-points and accents in red being added to the consonantal Arabic-Hebrew text. Before each pericope are given some verses from other parts of the Old Testament, under the heading *مقدمة* (introduction).

The evidences for Abu'l-Faraj Furkan's authorship of the Commentary are:—

(1) The identity (with slight variations) of the Arabic translation of Gen. xliii. 5–12 (Vol. I, foll. 44 b–46 b), Num.

¹ Thus rendering the force of the Hebrew *נִקְמָה*.

² A word is here illegible, but the sense requires "to prevent."

xiv. 32-34 (Vol. II, fol. 1), and Num. xxxvi. 3-5 (Vol. II, foll. 132-133), with the version contained in MS. Or. 2491, foll. 14-15, 30, and 34 respectively. No Arabic translation of other verses happens to occur in both Or. 2491 and Or. 2544-2546.

(2) Abu'l-Faraj Furkan is cited under the initials נע נע¹, in an Arabic Commentary on Exodus contained in MS. Or. 2493, and it so happens, that the quotation in question (וְיִדְבַּח וְיִזְבֹּחַ אֶרְצָא לֹא יִרְאֶה וְכוּ, fol. 40 b, on Ex. xxiii. 18) agrees with the comment given in ll. 2 and 3 of fol. 91 b in Or. 2545. This citation, therefore, bears decisive independent testimony to Abu'l-Faraj Furkan's authorship of the present Commentary.

(3) Similar evidence is afforded by the quotations from our author, found under the name ישועה in Ibn Ezra's Commentary on the Pentateuch. It is well known that Ibn Ezra was most anxious to collect all the best available opinions of other scholars when he set out writing his own Commentary on the Pentateuch, and there is, perhaps, nothing which bears greater testimony to his liberality of mind than the consideration accorded by him to the Karaites Yefeth b. 'Ali and Abu'l-Faraj Furkan ibn Asad². For purposes of the present demonstration, I have succeeded³ in identifying three of Ibn Ezra's quotations from ישועה with passages contained in the MSS now under review. The failure to identify more is due partly to the very fragmentary state of the Museum codices, and partly (in all probability) to a different recension being used by Ibn Ezra (possibly the longer recension, or even a translation). The problem becomes more complicated still through the fact of Ibn Ezra quoting two different Karaite writers under the name ישועה.

¹ i. e. שרג פראקן נחור ערן.

² He indeed attacked the Karaites very severely in his introduction; but it must be remembered that Ibn Ezra often fastened his satire on friend and foe alike. See, however, Dr. Friedländer's *Essays*, p. 125.

³ I have, however, not bestowed more labour on these points than seemed absolutely necessary for the present investigation.

and other writers have told us concerning the longer and shorter Commentary of Abu'l Faraj.

(5) Similar testimony is obtained from the list of authorities which are quoted in the Commentary before us, for it does not take us beyond the time in which Abu'l-Faraj is known to have lived. It indeed appears not to take us far enough, for Abu al-Sari, Abū 'Ali, Al-Sheikh Abu Ya'kub ibn Nuḥ, Al-Awwalun (the early ones), and the author of *المحالة* (i.e. the *מכילתא*), exhaust the list of references contained in these three volumes. But it must be borne in mind, that this is only an abridgement of a longer work, and that the longer recension itself, which is in all probability also before us (see the account given further on of Or. 2494 II), yields a much fuller list of authorities, and brings us nearer the time of Abu'l-Faraj himself.

Before passing on to the next MS., I must notice that on fol. 165 a of Or. 2544 a reference is found to the author's work, *Jawābāt al-Masā'il fi al-Erwōth* (i.e. the work of Questions and Answers on the forbidden degrees); see e.g. Neub., *Aus der Petersb. Biblioth.*, p. 20.

B. Or. 2398. Paper, about $8\frac{3}{8}$ in. by $5\frac{3}{8}$ in., consisting of 270 leaves, with 19 lines to a page. There were originally 32 quires of mostly 10 leaves each; but the first and second quires are imperfect, there being lacunae after foll. 3 and 6; and quires 17-20 are entirely lost. Rabbinic square character of apparently the fourteenth century.

It contains a fragmentary Arabic Commentary on the weekly sections *בשלה*, *יתר*, and *משפטים* (Ex. xiii. 17-xxiv. 18); and as the contents agree with the corresponding portions of Or. 2545, no further proof is required to show that Abu'l-Faraj Furkan ibn Asad is the author. It will only interest the student to note the agreement of Ibn Ezra's quotation from *ישועה* on Ex. xvii. 16 with a passage in the present MS.

Ibn Ezra says:—*ור' ישועה אמ' כי יד חזקה תהיה ליושב בראשונה—* על כסא ישראל כאשר נאמר בשלמה על כסא ישראל גם על כסא יי' והטעם *·* על שאל. i.e. "And Rabbi Yeshu'ah said, that there will

be a powerful hand to him who shall sit first on the throne of Israel, as it is said with regard to Solomon: 'upon the throne of Israel,' also 'upon the throne of the Lord'; and it refers to Saul."

On fol. 84 of the present MS. we read:—*וקאל אדא חזלת יד למן יגלם עלי כרסי אלה . . . 1 אלמלך אלדי יקימה אלה מלכא עלי ישראל . . . ואלמלך עלי אלאמה יסמא יושב על כסא יי בקו' וישב שלמה על כסא יי למלך ויהושע ושואל וגירחמא מן מלוך אלאמה.*

This MS. was originally written for a person of the name of *יוסף בן משה*, and it later on came into the possession of *משה פירח*².

C. Or. 2497, I and II.

Fragment I. consists of two leaves only (foll. 1 and 2 of the MS.), and is written in a fine Rabbinic hand of probably the thirteenth century. The contents of fol. 1 correspond to those of MS. Or. 2545, fol. 105; and the Arabic translation of Ex. xxiv. 15-17 contained on fol. 2 b also agrees with that found on fol. 108 of Or. 2545. We therefore have before us another fragment of Abu'l-Faraj Furkan's work on the Pentateuch.

Fragment II comprises foll. 3-18 of the MS., and contains 24 lines on a full page. It consists of two imperfect quires, Nos. 33 and 34, signed with Arabic numerals on the left-hand upper corner of the first page (so on fol. 11 a), and also marked by catchwords at the end. Written in a fine Rabbinic hand of the thirteenth to fourteenth century.

A portion of the same author's Commentary on Numbers xxxv, including the pointed and accentuated Hebrew text, with an Arabic translation. It is enough to say that the contents of fol. 15 b (last line) to 18 correspond to those of MS. Or. 2546, foll. 127-131 a.

Having thus completed the descriptions of the MSS., which must be admitted for certain to contain the shorter recension of the Commentary of Abu'l-Faraj Furkan on

¹ A word illegible.

² On the family of *פירח*, see Pinsker, *Lik. Qadm.*, p. 168.

the Pentateuch, it will be serviceable to give some specimens of our author's style and method before we proceed to give an account of the MSS. with regard to which we can only speak of probable, and not of certain, authorship. It will be best to print the extracts from the MSS. in the character in which they are respectively written. The Arabic writing is a special feature of Karaite codices, and it is, therefore, as well to reproduce the same in type¹, whenever the MSS. themselves have it so.

(a) Beginning of Commentary on the Ten Commandments (Ex. xx, Or. 2545, fol. 7 a sqq.):—

وَيَذِيرُ الْوَهِيمَ . الْوَحْيُ . قَوْلُهُ اِثْنُ كُلِّ هَدَارِيمَ هَايِلًا هُوَ مِنَ الْوَحْيِ
اِلَى وَحُولٍ اِشَارَ لِرَبِّعَا .
نَرَا اِنْ نَقْدَمُ الْقَوْلَ فِي مَعْنَى مَسَائِلٍ وَالْجَوَابَ عَنْهَا بِغَايَةِ مَا يُمْكِنُ مِنَ
الِاِحْتِمَارِ

فَنَقُولُ

اِنْ الْاُمَّةَ عَرَفَتْ اَنْ اَللّٰهُ تَعَالٰى مُخَاطَبُهَا بِلَا وَاَسْطِيَّةٍ بِخَبَرِ الرُّسُولِ عَلَيْهِ السَّلَامُ
دُونَ مَا يَتَعَلَّقُ بِهِ لِذَلِكَ مِنْ قَوْلِهِ قَوْلٌ جَاذُولٌ . وَمِنْ قَوْلِهِ وَلَا يَأْسَافُ الَّذِي
عِنْدَ الْمُتَمَسِّكِ بِهِمَا اِنَّهُ كَانَ صَوْتًا عَظِيمًا وَمُمْتَدًّا غَيْرَ مُتَقَطِّعٍ . وَمِنْ اَنَّهُ كَانَ
يُسْمَعُ مِنْ عِدَّةٍ جِهَاتٍ وَمِنْ اَنَّهُمْ عَلِمُوا ضَرُورَةً كَوْنَهُ سُبْحَانَهُ مُخَاطَبُهُمْ . وَمَا
يُمْتَنَعُ اَيْضًا اَنَّهُ تَعَالٰى قَالَ لَهُمْ اَعْلَمُوا اَنْنِي مُخَاطَبُكُمْ بِغَيْرِ وَاَسْطِيَّةٍ عِنْدَ حَصُولِ
تِلْكَ الْاَيَاتِ فَجَرَى هَذَا مَجْرَى دَعْوَى تَقَارُنِهَا دَلَالَةٌ
وَمُخَاطَبَةُ سُبْحَانَهُ فَلَا يَفْتَقِرُ اِلَى اَللَّهِ بَلْ يَجُوزُ وَجُودُ الْكَثِيرِ فِي الْجَزْءِ الْوَاحِدِ .
وَقَوْلُهُ فِي الرُّسُولِ فَا اِلَ فَا لَا يُوْجِبُ اَللَّهَ وَاِنْ صَحَّ اَنْ يُوْجِدَهُ فِي اَللَّهِ لِلْمَصْلَحَةِ
غَيْرِ اَنْ اَلْقَرَبَ اَنْ مَعْنَى فَا اِلَ فَا وَمَعْنَى فَا نِيْمُ اِلَ فَا نِيْمُ وَفَا نِيْمُ وَفَا نِيْمُ وَفَا نِيْمُ وَفَا نِيْمُ
فِي اِقْضَائِهِ (?) رَفَعَ الْوَاسْطَةَ .

And the Lord spake.—I am : The expression *all these words* includes all from *I am* (v. 2) to *and all that is thy neighbour's* (v. 17).

It seems fit that we should, by way of preface, make remarks after

¹ The irregularities in the use of diacritic points as exhibited in the MSS. have for the most part been left unaltered in the transcript. The reader should be careful to interpret the given points aright ; e.g. the dot under the last letter but one in الْوَحْيِ (اَوْحِي) is the *حِرْق*, not the mark of a *jīm*.

the manner of question¹ and answer, in as brief a form as possible. We thus say, that the nation was aware of God—extolled be he—speaking with them without an intermediary, this being in accordance with what the prophet—praise be upon him—relates, besides the evidence afforded by such expressions as *a great voice* (Deut. v. 22) and *and he added no more* (ibid.), which show that there was a mighty and continued sound, without a break. The same idea is obtained from the fact that it was heard from various sides, and from the certain knowledge of the people that God—praised be he—was addressing them. It is also certain that he—extolled be he—said to them, Know ye, that it is I who am addressing you without an intermediary, at the presence of these wonders. This assumption is indeed one for which proof exists.

And as for his speech,—praised be he—we know that he requires no instrument; but that which is extensive may be found in one part thereof². And when he says with regard to the prophet *mouth to mouth* (Num. xii. 8) this phrase does not necessitate the use of an instrument, although it is clear that he may cause it (i. e. the voice) to exist in an instrument for the sake of adaptability; but³ it is more likely that the phrases *mouth to mouth, face to face* (פנים אל פנים and פנים בפנים) imply the absence of an intermediary⁴.

(β) Beginning of Commentary on Num. xxxii (Or. 2546, fol. 90 b):—

ومقنا راب . وياواو بني غاد . عطاروث . هالارض . وتومرو ام ماصانو
حين .

عرفنا الكتاب الوجه في انقسام الامة في مساكنها وحصول قوم منها سكانا
في جزيرة الاردن شرقا وانفرادهم بذلك ولولا هذا الغرض الداعي الى الاختصاص
بالموضع المذكور لكانت الامة باسرها تقسم البلدين بينها اذ لم تظهر عن غير
هولا المذكورين رغبة في التفرد بالجهة الشرقية ولم ينافس باقي الامة لهولا
الطالبين في ما طلبوا اذ لم يكن لهم ما يدعوهم الى المنافسة لانهم يعتاضون
مما يحصل لهم من ثم يتوسيع عليهم من هاهنا .

¹ Text: questions and the answer thereof.

² The meaning is that the unlimited divine power may, on particular occasions, manifest itself in a limited object. He requires no instrument for speaking, but his voice may at times be heard from a circumscribed locality.

³ For this sense of غيران, see Dozy, Suppl., p. II. 234.

⁴ i. e. do not suggest the presence of an organ of speech, but rather indicate the absence of the mediating agency of another being.

الآن قال ومقنا راب هايا لبني راوبين . ثم قال ولبني غاد عاصوم ماود
 فيجوز كون عاصوم ماود وصفاً لماشيه السبطين فبعد قوله راب في ماشيتهما
 أكد الامر في الكثرة وهو قريب . وان رأى قوم يعلق راب بماشيه راوبين ويعلق
 عاصوم ماود بماشيه بني غاد فكانت اعظم من ماشيه بني راوبين .

And a great multitude of cattle, *etc.*

The Scriptures inform us concerning the manner in which the nation was divided into its different dwelling-places, and concerning the settling of some of them on the other side of Jordan, in the east. and concerning their parting. If it were not for the special object which caused their distinctive settlement in the place mentioned, the nation as a whole would certainly have divided the two countries among them, considering that there was no special desire on the part of any other tribe to settle on the eastern side. And the rest of the nation did not contend with those who sought for it, as there was no occasion for contention, because they could compensate them for what they obtained in that part by letting them have more in the other part.

He now says: *And the children of Reuben had a great multitude of cattle*; then he says: *And the children of Gad had very many*. It is possible that the expression *very many* refers to the cattle of both these tribes. After using the term *a great multitude* with regard to the cattle of both, he adds a further qualification of the same. This explanation is the more likely one. Others, however, think that the term *a great multitude* refers to the cattle of Reuben, and that the epithet *very many* belongs to the cattle of the children of Gad. which were—on this view—more numerous than those of the children of Reuben.

(γ) Introductory remarks to Ex. xv (Song of Moses; Or. 2398, foll. 27 b, 28 a).

חצלת אלמקאבלה לנעמה אללה סבחאנה באלשכר ובתעדיד אוצאפה
 ואפעאלה אלכטירה בחרה אלשירה וקילת אללאן ולם חקל פי מא תקדם למא
 חצל מן סכונ אלנפס אלי אלאכלאץ ואעלם אנה יסחעמל פי תסביח אללה
 תעאלי ואעטאמה אלפאטא מנהא מא הו מוצוע לדלך ומנהא מא וצע ללקול
 תסביחא" כאן ושכרא או גיר דלך פאלאול מתל אברכה . אומרה . אהללה .
 אנדלה . ארוממה . ארננה . אפארה . אשבחה . אנשאה . אהדרה . אנצחה .
 אסלסלה . אעריצה . אקדישה . אשירה . אודה . וגיר דלך מן אלפאט תוגד פי
 אסתעמאל אלאמה ואלתאני מתל אברכה . אומרה . א[ני]דה . אספרה .

אודיעה • אצמלה • ומא נרי הדא¹ אלמנרי • וללפטה שיר מזיה עלי אלקסמן
 נמיעא מן חית אנהא תגרי פי אלעבראני מגרי אלשנע ואלשער פי אלערבי
 ומא אכתן במריקה פי אלנטם אלמונ[ב] לרתבה פי אלפצאחה ואלבלאנה ומן
 חית אנהא אנמא תסתעמל פי אלאכתר ענד אמר תגדר או הו מתגדר יכון
 נפעא או כלאצא" מן מצרה כמא חצל פי שירת דויד אלמקול פיהא וידבר
 דויד ל"י את דברי השירה הזאת ביום הציל י' אתו מכף וג' אלי אכרהא :

Now comes a song corresponding to the favours of God—praised be he—by means of thanksgiving, and by the recounting of his qualities and of his great deeds. This song was uttered now, and not before, as the mind could [now] find repose in safety. And know that various kinds of terms are used in connexion with the praises and the magnifying of God—extolled be he. Some of these terms are specially adapted for this purpose, and others are only attached to this usage in connexion with either praise or thanksgiving. To the first class belong expressions like *I shall bless, I shall sing, I shall praise, etc.* To the second, verbs like *I shall speak, I shall say, I shall relate, etc.* And the term *shīr* (song) implies an excellence of two kinds, since it [firstly] assumes in Hebrew the form of poetic prose, and in Arabic that of verse, being also distinguished in its manner of composition in accordance with the requirements of eloquence and oratory. [Secondly] because it is for the most part used in connexion with a matter that has just freshly happened, or is happening at the time, be this matter one of deliverance from oppression, or relating to some other benefit; as for instance the Song of David (Ps. xviii, 2 Sam. xxii), concerning which it is said: "And David spake to the Lord the words of this song on the day in which the Lord delivered him from the hand, *etc.*"

I now proceed to give an account of three other MSS., for the authorship of whose contents there is not quite as much certainty as for the preceding fragments of Commentaries. It will be seen that the evidence for the authorship of Abu'l-Faraj is in some of the following instances (especially in the case of Or. 2496) almost conclusive; but I have purposely refrained from pressing my argument in such a manner as to make a strong probability look like certainty.

D. Or. 2496. This MS. consists of 72 leaves in all, and contains the three undermentioned portions:—

I. Foll. 1–58, measuring about 7 in. by 5½ in., with 25

¹ דהא דהא.

lines to a page of the smaller writing. There is a gap after fol. 31, and all the leaves are more or less worm-eaten. Square and Rabbinic character of the fourteenth century.

Numbers i. 1—iii. 51; iv. 25—v. 31: the pointed and accentuated Hebrew text, with an Arabic translation, and a Commentary, which is in all probability the shorter recension of Abu'l-Faraj Furkan's work on the Pentateuch. This view of authorship is based on the following grounds:

(1) The exact agreement of the translation of ch. i. 34–39 (foll. 5 b–6 a) with MS. Or. 2491, fol. 24, this being the only passage which occurs in both MSS. It would, of course, be possible to assume that the translation of Abu'l-Faraj was in the present instance used by a commentator who wrote after him. But in addition to the identity of translation, two other testimonies can be adduced.

(2) The mentioning of the longer recension of the Commentary from which the present one is an abridgement. Such a reference is found in two places in the fragment before us.

In the comments on ch. v. 1–4 (foll. 44 a, 44 b), the author says: ולא ונה לאכתלאם טמאי נפש¹ מע אלזבים למא דכרנאהא מסתופא פי אלחפסיר אלמסתופא ונכתנא פי הדא אלמכתצר

Then again, in the comments on ch. v. 7 (fol. 46 b), we read:—וקר בינא הנאך מא אכתצרנאה מן גמלה שרחנאהא פי תפסיר דלך—אלפצל פי אלחצניף אלמכסוט מא לא נרי אעאדתה האהנא

(3) The authorities cited are, with the exception of Abu-'Alī and Abū Ya'kūb ibn Nuḥ, the same as in Or. 2544–2546. The absence of the two names just mentioned is sufficiently accounted for by the fragmentary character of the MS., and it, moreover, does not affect the authorship from a chronological point of view.

For the sake of students who might like to make an

¹ Thus pointed in the MS., reminding us of the identity of the sign for both *Pathah* and *Šegol* in the superlinear punctuation. There are many other instances of this kind in Karaite MSS. generally.

independent examination of the codex, I subjoin a complete list of the authorities cited :—

(a) אַלמַעֲלָם אַבּוּ אַלסַרִי, i.e. the Doctor Abu al-Sarī, on ch. v. 1–4 (fol. 40 b); on ch. v. 12 (fol. 52 a); on ch. v. 13 (fol. 54 b).

(b) אַלְאִילוֹן (the early ones¹), in ch. v. 6 (fol. 46 a); v. 8 (fol. 47 a); v. 12 (fol. 53 a); v. 14 (fol. 53 b); v. 18 (fol. 56 b). The first three of these quotations are in Hebrew.

(c) אַלמַכְשֶׁנָּה (i.e. מְכִילתָא) and אַלמַכְבָּלָה (i.e. אַלמַכְבָּלָה), in Hebrew, on ch. v. 15 (fol. 55 a).

(d) אַצְחָאבְנָא (i.e. ‘our companions,’ the usual Karaite manner of referring to the works of their fellow Karaites), on ch. v. 8 (fol. 47).

As a specimen of the Commentary, the following rather difficult, and probably somewhat corrupt passage (fol. 19 a; on Num. ii. 2), is here given :—

קוּלָה אִישׁ אִמָּא אֵן יִרִיד בַּה אַלסַבֵּט בְּאַסְרָה וְקָאֵל פִּיה אִישׁ לֹאנָא מַסְמָא
בְּאַסֵּם וְאַחַד הוּא וְלֹד . . . יַעֲקֹב . וְאַמָּא אֵן אַרְאֵד מִקְדָּם אַלסַבֵּט וְהוּא אַלמַקּוּל
פִּיה וְנִשְׂיָא לְבִנִי פְלוֹנִי וְאַלְבָּאקִין מִן סַבְטָה יִתְבַּעוּנָה . וְאַרְאֵד כָּל וְאַחַד מִן
אַלסַבֵּט יִרִיד אַלמַעֲדוּדִין וְגִירָהֶם בְּגִיר שֶׁךְ בַּחכְ[מ]הֶם וְקוּלָה עַל דְּגִלוּ אַרְאֵד בַּה
אַלְדְּנָל אַלְדִּי קֵד חֲצַל מִן יִסִּיר תְּבַעָה . וְקוּלָה בְּאוֹתוֹת אִמָּא אֵן אַרְאֵד בַּה
עֲלֵאמָאָת וְקַע אַלְאֲצִטְלָאָה (?) עֲלִיהָא וְעֵרֶף כָּל מִן אַלְאִמָּה אֵן אַלְעֵלָאמָה
אַלְפִּלָּאנִיָּה הִי לְלִדְנָל אַלְפִּלָּאנִי מִן גִּיר אֵן יִגַּב אַכְתַּצָּאֵן כָּל סַבֵּט בְּעֵלָאמָה
בְּעִינָהָ (?) לֹם תִּכֵּן פִּסְחָה פִּי תִכִּיר גִּירָהָ אוּ יִכּוֹן קֵד חֲצַל אִלְשִׁי עַלִּי שִׁי וְגַב
אַמְתַּתְאָלָה . וְעַלִּי אֲלוֹנָהִין גַּמִּיעָא פִּימְכֵן פִּי אַלְעֵלָאמָאָת מָא קִיל מִן כּוֹן עֲלֵאמָה
דְּגַל יְהוּדָה צוֹרֵת אַרְיָה וְכוּ'

II. Foll. 59–66, about 8½ in. by 5¾ in., with 21 lines to a page. Square and Rabbinic character. Probably of the thirteenth century.

With regard to the contents of this fragment, comprising a Commentary on Lev. xiii. 30–46, there is only a possibility that Abu'l-Faraj Furkan is the author. The authorities cited are :—

(a) אַלמַעֲלָם אַבּוּ אַלסַרִי on vv. 30, 32, 43 of ch. xiii (foll. 59 a, 62 a, 64 b respectively).

¹ Chiefly the Doctors of the Mishnah.

(b) אלמעלם אבו עלי, on v. 32 (fol. 62 b).

(c) אלפיומי (i. e. Sa'adyah Gaon), on v. 30 (fol. 59 a).

It will thus be seen that there is no chronological obstacle in these authorities to the assumption of Abu'l-Faraj Furkan's authorship. The present writer also thinks that a similarity of style will be found between the proved writings of Abu'l-Faraj and the present fragment; but this is a point on which it is at present impossible to insist. As a specimen, a part of the comments on Lev. xiii. 38 (fol. 63 a) is here given:—קד ··· בש' ···
 כאן ינו אן ידבר צרעת קרחת ונבחת עקיב מא תקדם לאשתראך אלכל פי אלנאסה ולמנאסבתהמא ללנתק פי טהורהמא פי אלראם גיר אנה ראי¹ אן ידבר מא יטהר פי אלרנאל ואלנאם ואלצביאן [מן] חסקא (?) בעצה אלי בעץ · קאל בעור בשרו לכו אלבהק אנמא יטהר פי אלגסם דון אלראם (?) וקאל בהרות בלסאן אלתכחיר יקרב מן חית אנה פי אלאתר אנמא יטהר בקאעא חתירה · ואעאר בהרות ליקול לבנות ·

III. Foll. 67–72, about $8\frac{1}{2}$ in. by $5\frac{3}{4}$ in., with 21 lines to a page. Square and Rabbinic character of apparently the fourteenth century.

Fragment of a Commentary on Deuteronomy xxxi. 7–13, including an Arabic translation of vv. 7–18.

For the authorship of Abu'l-Faraj we can at present only adduce the exact agreement of the translation of vv. 16 b–18 (fol. 72) with MS. Or. 2491, fol. 41. The absence of other evidence is probably due to the smallness of the fragment.

Specimen (on ch. xxxi. 7, fol. 68 a):—ויקרא משה ··· לם יסלך ···
 על' אלם' מע יהושע מסלכה מע אלאמה פי אלמצי אליה לאנה גלאמה · ולו כאן האצר מע אלנאמעה לא (אלי. MS.) אחתאז אלי אסתדעאיה · ואנמא כאן משתגלא' פומא כאן רסמה אן יכו פיה בקו' ומשרתו יהושע בן נון נער לא ימיש מתוך האהל ואלקריב אן יכו אסתחצרה אלי חית כאנת אלנאמעה האצרה ווצאה בין אידיהא פי וקת כטאבה להא במא תקדם ולדאך קאל לעיני כל ישראל לאן מא קאלה מא ינאסב מא קאלה לה פי מעני חרב שבעה

¹ The word ראי was written by a later hand in the margin, and the following אן in the text has been retouched.

נִיִּים יִּקְדּוּ בָּאֵן אֱלֹהֵי תַע' קֹאֵל לָהּ וְצוּ אֶת יְהוֹשֻׁעַ וְחִזְקָהוּ וְנ' וְקֹאֵל הוּ עַל' אֱלֹס' וְאֶת יְהוֹשֻׁעַ צִוִּיתִי אֵלֶּה אֵנָּה רֹאִי אֵן יִכְבֵּד עֲלֶיהָ פִּי וְקֵת אֲכַר (עֲלִיהָ א') פִּי וְקֵת אֱלֹרְדָּאע'.

E. Or. 2580. Paper, about $7\frac{1}{4}$ in. by $5\frac{1}{2}$ in., consisting of 96 leaves, with 14 to 15 lines on a page in foll. 1-18, 81-96, and 20 to 22 lines in foll. 19-80. There is a gap after fol. 95, besides the missing portions at the beginning and the end. Cursive Naskhi writing; probably thirteenth century. Foll. 1-18 and 89-96 have been supplied by a different hand of about the same date.

Fragment of an Arabic Commentary on Numbers xix. 4—xxiii. 16, including an Arabic translation of the Hebrew text.

The following two considerations make it probable that Abu'l-Faraj Furkan is the author:—

(1) The longer recension of the Commentary is quoted in connexion with chs. xix. 15, 16, 22, and xxi. 17 (foll. 34 b, 37 b, 42 b, 62 b).

(2) The authorities cited, though fuller, are in the main the same as those mentioned under the preceding numbers:

a. المعلم ابو السرى (Abu al-Sarī), on ch. xix. 10 (fol. 6 b); xix. 13, 14 (foll. 22 b, 23 b, 24 a); xix. 15 (foll. 33 a, 35 a); xxii. 3 (fol. 71 b).

b. المعلم ابو على (Abu 'Alī), on ch. xix. 14 (fol. 27 b); and in conjunction with Abu-al-Sarī on fol. 24 a.

c. الرئيس (i. e. the Prince, probably David ben Boaz²), on ch. xix. 15 (fol. 33 a); xx. 8, 11 (foll. 46 b, 48 a).

d. بنيامين (i. e. Benjamin Nahawendi), on ch. xix. 14 (fol. 29 a), this quotation being in Hebrew.

e. الأوایل or الاولون (the early ones) are cited on ch. xix. 6 (foll. 2 b-3 b); xix. 9 (fol. 5 b); and a number of other places. Where the actual words are quoted, the citation is in the Hebrew language and the Hebrew character.

¹ So MS., but superfluous.

² It is becoming more and more clear that David b. Boaz wrote against Sa'adyah and, therefore, lived later than had been supposed. See *J. Q. R.*, IX, p. 437.

f. *المخاله* (i. e. *מחילתא*) on ch. xix. 15 (foll. 31 a-32 a), and *אלמשה* on the same passage (fol. 32 a). Comp. Or. 2496, fol. 55 a.

g. The indefinite *اصحابنا* (our compassions) occurs on foll. 2 b, 25 b, 32 b, 36 b.

As a specimen the beginning of the comments on Num. xix. 11, 12 (foll. 6 b, 7 a), is here subjoined:—

هنوغيح بميث . هو يشخطا بو . قد سلك الناس في هذا القول طريقين نذكرهما ونذكر ايهما اولى به ان لم يتم ذكر ثالث لهما وان تم رجع بعض على بعض احدهما كون هنوغيح وما بعده وصفاً لا ابتدا تعليم فكانه قال يكون هذه لكم رسماً موبداً حتى النوغيح بميث اذام الذى قد نجس سمعت ايام هو ان يركس (?) بمياها في ثالث يوم نجاسته وفي سابعة يطهروان لم يفعل ذلك لا يطهر وقوى هذا بما علم من حصول النجاسة من الميت من قبل هذا القول وتعلق بعضهم له ايضاً بقوله وطامي ولم يقل يطما وقالوا ايضاً انا قلنا ان التقدير في هو يشخطا بو هو ام يشخطا بو لاجل قوله وام لا يشخطا بو لان كذا العادة فيما يقول فيه وام ان يكون من قبله ام مثل وام لا ياعبرو بني غاز وبني راوبين وام تمانو ومرثام المتقدم عليه ام توبو وسعتام والاخر ان يكون هنوغيح بميث وتامة ابتدا تعليم ولا فرق بين قوله وطامي وبين قوله يطما على طريقة اللغة الخ

The drift of this passage is, that there are two opinions with regard to the ordinance contained in Num. xix. 11 sqq. The view of some is that no fresh ordinance is begun here, and that the verses in question only add an illustration to the preceding part of the chapter. According to the second view, an entirely fresh injunction is begun with ver. 11.

F. Or. 2559 I. Paper, about 6½ in. by 5½ in., consisting of 53 lines, with 13 lines to a page. Imperfect at the beginning and the end, and leaves are also wanting after foll. 1, 9, 11, 12, 13, 15, 16, 25, 28, 29, 31. Naskhi writing; probably thirteenth century.

Fragments of an Arabic Commentary on Leviticus, chs. xxi, xxii, xxiii, and xxiv. The Hebrew text belonging to

the verses treated on, or to quotations from other parts, are provided with Hebrew vowel-points in red. An Arabic translation of ch. xxii. 17-22 (fol. 13 b); xxiii. 33-43 (fol. 32 b); xxiv. 1-4 (fol. 45 b); 5-9 (fol. 47 b); 10-23 (fol. 51 b) is embodied; but these verses do not occur in MS. Or. 2491, so that a comparison is impossible.

The grounds for considering the Commentary to be the shorter recension of Abu'l-Faraj Furkan's work on the Pentateuch, are the same as those given under the preceding number:

1. The Author refers to the longer recension of his Commentary (التفسير المبسوط) in connexion with ch. xxiii. 10 (fol. 21 a).

2. The authorities cited are as follows:—

a. المعلم ابو السري (Abu-al-Sarī), on ch. xxii. 10, 11 (fol. 10 b; on v. 10 in connexion with راس المثبته¹); xxii. 11 (fol. 11 a); xxiii. 10 (fol. 18 a); xxiii. 38 (fol. 36 a).

b. راس المثبته¹, besides the passage already mentioned, on ch. xxii. 11 (fol. 11 b); xxiii. 12 (fol. 24 a).

c. سعديا الفيومي (Sa'adyah, the Fayyumite), on ch. xxii. 5 (fol. 6 b).

d. الاولون or الاوائل, on ch. xxi. 4 (fol. 1 b); xxii. 5 (fol. 6 b), and a number of other passages. The quotations are partly in Hebrew.

Part II of the same MS. (foll. 54-61) contains the fragment of an Arabic Commentary on the Psalms, viz.: Pss. lxvii. 5—lxviii. 14, including a complete Arabic translation of Ps. lxviii. But on this part of the codex I need not treat in this place.

As a specimen of Or. 2559 I, I subjoin, from the beginning of the fragment, a piece (on ch. xxi. 3-4), from which it will be seen that two explanations are recorded of Lev. xxi. 4. Abu'l-Faraj himself (if he be the author) favours the rendering: "A chief among his people shall not defile himself." But the "early ones" and some of the Karaite commentators

¹ i. e. ריש ישיבה, one of the designations of Sa'adyah; the references under b and c are, therefore, apparently to the same authority.

translate: "One should not defile oneself for a chief (as if
(בבעל) &c."

ولا اصل له يقطع به في الكتاب ولا في اللغة وانما استدّلوا عليه بشئ
ضعيف مختصرة¹ وخصوه بالامراة الكثيرا دون الفسول . لّوا يطما باعل ببعاو
اعاد التهي له عن النجاسة لوجهين احدهما ليقول فيه باعل الذي المراد به
جليل فقال منعناه عن هذه النجاسة وقد قال عنه كي قاذوش هو
ليلونهاو ويعد ان يخرجها هذا القدر من البذلة عن الصلاح للقران ابدا الدهر
وان يكون ذاك مؤثرا في نسله ويشبه كون المراد منعه من . . . ومن الخدم
المختصة بالكهنيم ومن اخذ . . . من الامّة من الحقوق الى ان يتوب
ويطهر ممّا يقتضي سقوط الوجد عليه ثم يعود الى حالته ويجرى هذا
الحلول مجرى جليل ملاحاه وبسارها² حليل لارض نزرؤ³ . . . وراى
لاولون وبعض اصحابنا باء في باعل وقالوا معناه لا يتنجس بجليل من
قومه .

IV. *The longer Commentary on the Pentateuch.*

G. Or. 2494 II. Foll. 31-80, about 7¼ in. by 5¼ in., with 22 lines to a page. Five quires, nos. 6-10, of 10 leaves each, marked by catchwords at the end, and signed with Hebrew letters on the right-hand upper corner of the first page. Rabbinic square character of the thirteenth to fourteenth century.

Portion of a very extensive Arabic Commentary on Leviticus xi.

Beginning of fragment (on ch. xi. 37): קאיל אן הדא אלפסוק: פבקי מא יכרנ: תצלן מא צח אן יזרע טאהר מנהא מן ערק ובול וגירמהא פי חאל היאתהא פחרמה כקולה ולא תטמאו את נפשותיכם בכל השרץ הרומש על הארץ: אלדרי אלמראר בה במא יכרנ מן אלשרץ אלרומש לאנה לא יקאל רומש אלא פי חאל היאתהא (catchword וקד).

The probability of Abu'l-Faraj Furkan's authorship is

¹ For اختصرة?

² i. e. חלל במלכה ושדקה.

³ חלל לארץ נזר.

based on the following considerations: (1) The date of composition is stated in the MS. itself (see the specimen at the end of this description) to have been A. H. 442 (A. D. 1050). This accords admirably with the statement of Ibn al-Hitī¹, that Abu'l-Faraj wrote his shorter Commentary on the Pentateuch in the year 446 of the Hijrah (A. D. 1054-1055). A period of four to five years is just the time one might expect to elapse between the writing of the longer and shorter Commentaries in question. If, moreover, the authorship of Abu'l-Faraj were rejected, we should have to find another great writer, who was not only a contemporary of his, but also, like him, wrote a very extensive work on the Pentateuch. But such another person could not be easily discovered just in the middle of the eleventh century. The evidence of date alone would, therefore, incline one very strongly in favour of Abu'l-Faraj Furkan ibn Asad.

(2) In the specimen to be given below, there is also a reference to another work of the same author, entitled מפרדה, i. e. a separate Masālah, or Disquisition. Now it so happens that שאלה מפרדה of Abu'l-Faraj is mentioned in note 543 to the fourth part of Fürst's *Geschichte des Karäerthums*, clearly treating on the same subject², on which the מפרדה seems to have treated. We are thus placed in possession of an independent item of evidence in favour of, at least, a very strong probability that Abu'l-Faraj Furkan is the author of the work contained in the present MS.

(3) In agreement with this theory, is the subjoined list of authorities cited in the Commentary. This list does not, it is true, bring us quite down to the middle of the eleventh century, but it ought to be remembered that the preserved portion is, comparatively speaking, a small one; and as the date of composition is fixed by internal evidence, the

¹ J. Q. R., IX, pp. 434, 440.

² See the quotation from Fürst further on in connexion with the specimen from the present MS.

absence of one or another authority from the work would in any case have to be accounted for on grounds which would not affect the time of authorship.

The authorities¹ referred to are :—

(a) 'Anan, on foll. 35 b, 36 a, 38 a, 39 a, 46 b, 48 b, 49 a, 50, 51 b, 55 a, 59 b, 60 a. The references on foll. 39 a, 50, include quotations in Aramaic from 'Anan's writings, and in both cases is an Arabic translation given immediately after, introduced in the first case by the term בִּיאָנָה, and in the second by בִּיאָן מֵרֵאשִׁיטָה בָּהּ.

(b) Al-Shaik Abu Ya'kub [ibn Nuḥ], on foll. 32 a, 36 a, 53 a.

(c) Al-Mu'allim Abu-al-Sarī, on foll. 34 a, 37 a, 52 a, 61 a, 63 a, 64 b, 65 a, 67 b.

(d) Al-Mu'allim Abu Sa'id, on foll. 36 a, 52 b.

(e) Al-Mu'allim Abu 'Alī, on foll. 36 b, 52 b, 61 b.

(f) Al-Kirkisānī, on foll. 37 b, 50 b, 52 b; in conjunction with Daniel al-Kumasī, on fol. 48 a; as צִאָחָב כְּתָאב אֱלֵאנֹאֲרָא on foll. 36 a, 53 a.

(g) Daniel al-Kumasī, on foll. 38 a, 60 b, 63 b.

(h) Al-Ra'is (probably David ben Bo'az), on foll. 37 b, 52 a, 61 b, 68 b.

(i) מִישִׁיָּה, on fol. 51 b.

(k) Al-Fayyūmī, on foll. 35 b, 36 a, 44 a, 46 b, 53 b, 70 a, 72 b, 75 b.

(l) Al-Awwalun, or Al-Awā'il (the early ones), on foll. 35 b, 40 a, 47 b, 49 b, 53 a, 70 a, 79 a.

The אַהֲלֵ אֱלֵנָה (linguists; lexicographers) are mentioned on fol. 57 a, and אֱלֵנָאס אֱלִמְנַחִין (grammarians) on fol. 68 b.

The Targum is referred to on fol. 76 a. The author refers to what he wrote on פִּרְשֵׁת צִוּי, on fol. 65 a.

Subjoined is a passage from fol. 75 (in comments on Lev. xi. 4 sqq.) together with some notes on the same.

וַאֲעֵלָם אֵין אֱלֵנָטֵר אֱלֵעֻקְלִי וַאֲלֵנָטֵר פִּי אַחְכָּאם אֱלֵכְתָּאב לֹא יִדֵּל עָלֵי שִׁי
מִמָּא דְכִרְהָ וְהוּא פִּאנְמָא יִסְנֵד דְּעֻאִיָּה הִדָּה אֱלֵי אֱלֵנְקֵל עֵן אֱלֵרְסוֹל אֱלֵרִי לִם

¹ On all these see Ibn al-Hitī's Chronicle, *J. Q. R.*, IX, pp. 429-443.

יכרג פימא יעתצם בה מנה ען באב אלדעוי איצא • וקד ביינא נחן אן תאכיד
אלאואמר ואלנואהי ירד בחסב אלמצלחה • וביינא פי מסלה מפרדה אנה לא
ימתנע אן יכון תכראר אלנהי וגהא פי תזאיד אלמסתחק ענד אלמכאלפה מן
דון אן ידל עלי אנה אנמא ורד הכדי לכון אלמסתחק עטימא • וקד דכר
אלפיומי מצאפא אלי מא תקדם אן אלהוד תכתר אלתכרר פי אלמעציה •
והדא לא ננכרה אדא תבת אסתחקאק אלהד פי דלך אלקביח • פלו אן
אנסאנא" כאצם גירה פי הדא אליום אלדי הו יום אלנמעה לכמם כלון מן רגב
מן סנה אתנתין וארבעין וארבע מאיה וצח פיה קול אלכתאב והיה אם בין
הכות הרשע ותמאמה • תם כאנת הדא האלה פי גר אליום אלמדכור אמא
מעו או מע גירה לכאן אלחכם קד תכרר בתכרר אלקביח לכון אלגין לם יכתין
בוקת ולא בשכץ בל אנמא ורד עאמא • וקד דכר הדא אלהגל פי נהי קד
תכרר אנה לא ילום פיה אזיד מן חד ואחד והו אלשעטמן אלמדכור אלנהי ען
לבסה בקולה ובגד כלאים שעטנו ותמאמה • ובקולה לא תלבש שעטמן ותמאמה
והדא אנמא צח ענדה לאן אלמוצע אלתאני לם יכון אלגרין בה אלנהי בל
אנמא הו תפסיר שעטנו מא הו •

Note 1. The first point of interest in the above passage, to which reference has already been made, is the definite date of composition that is given in it: "And if a man overcame another this day which is Friday, five days having elapsed of the month Rajab, in the year two and forty and four hundred" (A. H. 442, or A. D. 1050).

Note 2. Next in interest, though hardly less in importance, is the mention of מסלה מפרדה earlier in the same passage. In that מסלה the author had explained that "the repeating of a prohibition must necessarily have a bearing on the punishment¹ in the case of transgression. This tract, therefore, appears to have dealt (partly at any rate) with retribution for guilt. Similarly in the passage quoted by Fürst in note 543 (4th part of his work on the Karaites), from Cod. Leyd. 41 (see Steinsch., *Ley. Cat.*, p. 172):—

הגמול מִסְתַּחֵק בכל עוונות של דעת ושל משמע וכבר
בארנו בשאלה מופרדה חיוב הגמול בכל העוונות בדרך כלל ושלמנו אותו
מה שיגוש בזה וכו'

¹ That מִסְתַּחֵק, מִסְתַּחֵק, has this meaning in the present passage is shown clearly in the quotations from Fürst where this term is = גמול.

Dr. Fürst considered this passage to be the beginning of the three chapters which Abu'l-Faraj is reported to have added to Yusuf al-Baṣīr's *Kitāb al-Muḥṭawī*. It is at any rate clear that שאלה מופרדה mentioned there treated on the same subject as the מפרדה מסלה referred to in the passage quoted from Or. 2494 II, and Fürst's view on the subject must, therefore, be allowed to have received some confirmation from the fresh reference. We here have now two entirely independent sources of information on the subject, and the "Separate Disquisition" on Retributions can, therefore, be referred to Abu'l-Faraj Furkan, with a greater degree of probability, considering that there is corroborative evidence to the same effect in the present MS.

V. *The treatise on the degrees of relationship within which marriage is forbidden.*

H. Or. 2497 III (foll. 19-26). Paper, about 10½ in. by 6½ in., with 25 lines to a page. Rabbinic hand of probably the thirteenth century.

A portion of an extensive work on the forbidden marriage-degrees, being apparently a portion of Maḳālāh III, of a treatise on עריות by Abu'l-Faraj Furkan ibn Asad. This view is arrived at by a comparison of the present fragment with the account given by Fürst (*Geschichte des Karäerthums*, II, pp. 181-184) of a Hebrew translation of a work on עריות attributed to Abu'l-Faraj¹. That the present work is divided into Maḳālāt like the one described by Fürst can be seen from the specimen given below; and the extensive citations from 'Anan and Kīrkisānī (vide infra) prove the identity of the treatises. It is true that Fürst's statement of the whole matter has been called into question, and practically rejected as unproven; but with regard to this particular point, the matter now stands on a different basis. We on the one hand have a Hebrew translation of an Arabic work attributed to Abu'l-Faraj, and on the other

¹ See also Pinsker, *Lik. Kadm.*, p. 172.

we have before us a fragment of the original Arabic itself. As long as the Arabic original remained undiscovered, the Hebrew work naturally lay under suspicion of not being a translation at all, but the composition of one of Furkan's pupils; but now that the original is found, there is no sufficient reason for rejecting this part of Fürst's statement. We may, at any rate, ascribe a very high degree of probability to the view that the Hebrew version is in reality what it gives itself out to be, namely a rendering of an Arabic original composed by Abu'l-Faraj Furkan ibn Asad. If there were any reason for denying the authorship of Abu'l Faraj, the above argument would not indeed count for very much; but as this writer is, on the contrary, known to have followed the general practice of Karaite authors, in not neglecting to write on this subject, one has every right to go by the extant combined evidence of the Hebrew translation, and the actual existence of an Arabic original.

The fragment before us begins with the latter portion of a series of quotations from 'Anan¹, in Aramaic, each piece being followed by an Arabic translation, with the heading: **ביאן נרצה ברלך** (compare the similar way of quoting from 'Anan as exemplified in MS. Or. 2494 II).

Then follow quotations from Kīrkisānī's **כתאב אלאנואר**, or *Book of Lights*, Maḳālah XI (chs. 17, 26, 27; see MS. Or. 2578, foll. 1-40, where ch. 26 begins on fol. 10 b, and ch. 27 on fol. 15 a). After each quotation from Kīrkisānī, our author adds remarks with the heading: **אלכלאם פי דלך**, אלכלאם עליה פי דלך.

At the end of the quotations from 'Anan is the following:—

ואעלם אננא תרכנא אן נחכלם עלי כל פצל מן כלאם אלסיד ענן זכ' לב' לונה אחרהא לאן לים הדא הו מוצע אלכלאם פי אחכאם אליבום ושרומה ומא יתעלק בה ואנמא כאן אלקצר דכר מא יראה ² אחי (?) יבום לתעלם

¹ Dr. S. Poznański has copied these important quotations, and intends publishing them at an early date.

² The margin appears to have **פי** before **אחי**.

טריקתה פיה ולכן למא תעלק כלאמה בעצה בבעץ דכרנא גמיעה ואלא פליס
 הדא הו מוצע אלכלאם עלי אליבום • ואינא פאן כלאמה רח' אללה אתסע
 האהנא ותחרירה יתסע נדא והדה אלמקאלה פקד אתסע אלקול פיהא קדרא
 מן אלאתסאע פכאן אכתצאר דלך הו אלאולי פעאלם דלך אן שא אללה תע'

Then:—

פצל פי מא קאלה אלשיך אבו יוסף אלקרקסאני רח' אללה פי דלך וכו'

Our author explains that he, for two different reasons, refrained from quoting more from 'Anan. "This is, firstly, not the place to treat in the Levirate law, &c." Secondly, "his remarks are very extensive on this subject, and the writing thereof" would therefore unduly lengthen out a "Maḳālah" which is already very long.

G. MARGOLIOUTH.